

# Brooklyn Jewish Center Review



One of the most respected delegates to the United Nations is Abba Eban, Israel's Permanent Representative to the world organization. He is admired for his mastery of oratory and skill in diplomacy. In one of his striking phrases he summed up Israel's position thus: "Our signpost is not backward to belligerency but forward to peace." The photographs above show him in an informal pose and speaking before the Security Council. (See page 7.)



## A WEEK IN SINAI

By I. REMBA

## THE REASON FOR ISRAEL'S ACTION AGAINST EGYPT

By ABBA EBAN

## REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

December

1956

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# Brooklyn Jewish Center Review

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No. 4

## THE SURPRISING POPULARITY OF THE DEAD SEA SCROLLS

**I**N THE early summer of 1947 an Arab shepherd stumbled upon a cave near the Dead Sea containing seven ancient scrolls. They were thought to be part of the library of a Jewish monastic community, presumably an off-shoot of the Essenes, existing during the first century of this era. Later discoveries produced the remains of hundreds of other scrolls from the same source.

No other archeological discovery in recent times has so caught the imagination of the general public as these Dead Sea Scrolls. A subject which normally would have remained within the limited province of the academician, is now generally discussed. Of the many lectures and lecturers presented from the forum platform of our Center in the last few years, the most successful and the best attended was a lecture on the Scrolls given by Dr. Cyrus Gordon recently. Nor is the interest limited to a particular religious group. It cuts across all religious alignments. Jews and Christians, Protestant and Catholic, all alike have been transfixed by the fascination of the Dead Sea Scrolls. As evidence for this inordinate enthusiasm we cite the publication of a book on the Scrolls for teen-agers by the noted text-book publishing house of McGraw-Hill.

What has touched off so much excitement over such an unlikely subject? Without question one of the factors is that we are tired of the insoluble problems of the twentieth century and we welcome the opportunity to turn our minds back to the first century. Joined with this factor is the current curiosity about our early beginnings. Books on archeology and anthropology are on the "best sellers" lists. Perhaps man, after

having advanced so far and yet without any avail seeks to reflect on his beginnings and thereby gain some direction and goal.

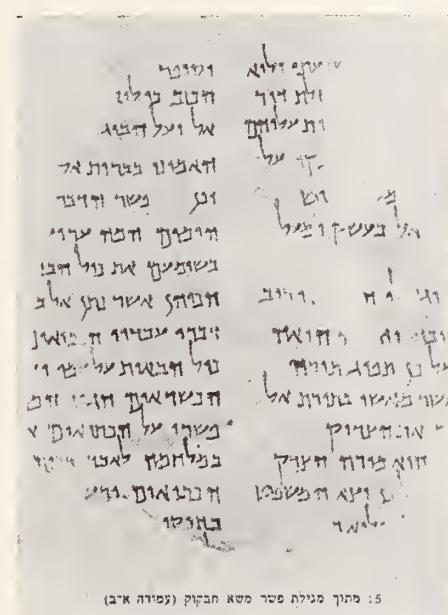
We feel there is yet a deeper reason for this popular fascination. In our fast-moving, fast-changing age, one of the deepest yearnings in men's hearts is to take hold of something which is unchanging and abiding. The closest we come on this earth to the everlasting and permanent is that which has withstood the changing times. A feeling of awe is aroused in us when we are in the presence of something that has long endured. We say, therefore, that a custom or a prayer, or even a relic, has been hallowed by the ages; we are awed by that which

represents the "abiding" in our earthly lives. Here we have the Scrolls of long-forgotten Judean sects, just as they were two thousand years ago when they were hidden in the caves bordering on the Dead Sea. And these Scrolls are associated with the early history of our faith, in itself dedicated to that which is everlasting and permanent in our lives. This relationship has sustained and heightened the public's interest after the initial awe-inspiring sensation had worn off. No wonder then that the public resents any challenge to the antiquity of the Scrolls.

If this be the reason for the tremendous popularity of these manuscripts, and we are convinced that it is so, this is a sign of the times of which Rabbis and religious leaders should take careful note. The need of the hour is not to streamline religion and keep it in tempo with the changing scene but to find in our faith and in our history that which is unchanging and everlasting.

The enthusiasm of the public for the Dead Sea Scrolls dare not be looked on as a passing fancy. It is representative of the spiritual quest of modern man for the ancient that has not become antiquated. Religious leaders and teachers have the opportunity now to direct the attention of the public to the time-transcending truths of our Canonical literature.

BENJAMIN KREITMAN.



A page from the Dead Sea Scrolls, part of a commentary on Habakkuk

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# "JUST BETWEEN OURSELVES"

"בינינו לבי עצמוני"

*An Intimate Chat Between Rabbi and Reader*

## A MEMORABLE CENTER EVENING

THOSE of us who were privileged to attend the Annual Dinner of our Center on the evening of December 9th, must still be under the spell of fascination which the gathering aroused in all of us. As I had occasion to say that evening, the gathering seemed to be the answer to the prayer, "Renew our days as of old." It reminded us of those happy gatherings in the early years of our Center's existence. There was a warmth of friendliness and brotherliness among all the assembled guests, every one seemed to radiate joy and pride not only in the affair's success, but in the strength of our institution, which, after thirty-seven years, still has such a loving hold and powerful influence upon all its members. The enthusiasm which the gathering evoked was such as we were accustomed to see in the formative years of our institution, and it gave all of us new hope and new confidence in the future of our Sanctuary, which has done so much in influencing the religious life not only of

our community but of all American Jewry.

It was particularly interesting and pleasant to see so many of the old-time workers of our Center. We saw not only most of our Honorary Trustees, who were specially honored that evening, but also many of the original founders and workers of several decades ago. It must have given them great joy to witness the fruits of their labors, and the new generation of younger workers who are carrying on, in their spirit, the sacred task, which they began.

Let us hope and pray that for many years to come we may be privileged to witness such a continued faithfulness and devotion, which will assure a successful future for the institution so dear to our hearts.



## State Department Official Accused of Anti-Semitism

PROTESTING the "warped and bigoted" anti-Semitic speech delivered recently by Edwin Wright, a high official in the State Department, the American Jewish Congress appealed to the Department "publicly to repudiate his statements." The AJC also called for "the removal of Mr. Wright from any position of influence or authority within the State Department." A similar demand was made earlier by the Agudath Israel of America in letters addressed to President Eisenhower and to Secretary of State John Foster Dulles.

In a letter to Herbert Hoover, Jr., former Acting Secretary of State, Judge Justine Wise Polier, chairman of the American Jewish Congress executive committee, deplored the "incredible" anti-Jewish remarks made by Mr. Wright, of

the Foreign Service Institute of the State Department, in a speech delivered at the National Presbyterian Church in Washington on November 1.

The Department of State, Judge Polier said, "is under an obligation to rectify the wrong that has been done and not only to disclaim and disassociate itself from Mr. Wright's remarks, but publicly to repudiate his statements in a manner that will make it unmistakable that they have no place in American public life and play no role in the determination of American policy. This should be followed by the removal of Mr. Wright from any position of influence or authority within the State Department."

The Agudath Israel letter stated: "It is unthinkable that a government official should permit himself to so callously

malign the millions of American citizens of the Orthodox Jewish faith, who have made their productive contribution to every phase of American life. The glorious service to the weal of mankind rendered by American citizens who observe the traditional Jewish religion, and their loyalty to our beloved country, is a matter of public record. Their religious faith has often been the source of inspiration that enables these American Jews to develop their manifold contributions for the betterment of society."

## Israeli Philharmonic Drops Strauss Work

THE tone poem "Don Juan," by Richard Strauss, was omitted from an Israel Philharmonic Orchestra concert in Tel Aviv recently just before its scheduled performance. The decision to drop the piece was made by the management after receipt of a note from the Ministry of Education which, while it emphasized that the orchestra was free to play any program it desired, suggested that the composition not be performed.

Earlier, the press and youth groups had called for dropping of works by Nazi composers and that evening concert-goers were handed leaflets urging such a boycott. The management issued a statement asserting that it was important for musical education that works by Strauss and Richard Wagner be performed, but that it was bowing to a "negative public opinion."

## The "Flying" Mrs. Meir

Much has been said about Secretary of State John Foster Dulles as the "flying" member of the government, but Israel's Foreign Minister, Mrs. Golda Meir, tops his record. During her current visit to the United States she has performed a really superhuman task in flying from one city to another as no other Foreign Minister has ever done. With many diplomatic worries on her head, she not only spent her time in addressing the United Nations and conferring with Washington officials, but also devoted her visit here to arousing greater interest among American Jews in the fate of Israel in its present Sinai crisis.

BORIS SMOLAR.

*A Report from Israel*

## A WEEK IN SINAI

By A. REMBA

**B**LACK-BORDERED obituary notices which captured the eye upon opening the morning papers embodied the human aspect of the Israeli army's defensive war with Egypt. In relation to the scope of this military action and the results achieved, Israel's losses were negligible. 150 killed, an even smaller number wounded—not critically for the most part—and twenty taken prisoners by the enemy. In contrast, two entire Egyptian divisions were destroyed, 6,000 captured and a staggering amount of arms, equipment, army supplies and provisions were confiscated. But the whole of Israel is as one big family; a tragedy befalling a mother and father who have lost their only son is the misfortune of many. There is deep sorrow that after our eight years of independence we still have not been permitted to live peacefully; Israel's youth is compelled to clutch the sword in order to keep the hordes of devastation from our southern border, to avert the annihilation hovering over our heads. Yet coupled with the pain and the sympathy with the mourning families, Israel, and the mourners primarily, is proud of this magnificent generation which came to us after 2,000 years of servitude and exile.

Who is a poet enough to recount the enormity of spirit, the heroism of soul, the courage of heart, the comprehension and brilliance, the willingness to sacrifice life itself for the homeland?

We are weary of murder. No other nation on earth so yearns for peace as does Israel. The people whose prophet preached, "And they shall beat their swords into plowshares, and their spears into pruning hooks," would be overjoyed to realize this long cherished hope. But fate dictated otherwise. They left us no choice. "When thou wast in thy blood, live!" was our decree, and after all avenues were explored, the nation girded its loins and emerged to do battle with the foe who abused and "defied the armies of the Living God," relentlessly spilling the blood of our women and children, day by day, night after night, the blood dropping in the plow's furrow.

The week of October 29 to November 5 will never be forgotten. It will be emblazoned in golden letters in the annals of Israel's glory and will occupy a prominent place in the world's history. From the second day, when a squad of Israeli

paratroopers, boys and girls, descended from the skies at a distance of 270 kilometers from the armistice line in the heart of Sinai, 60 kilometres away from the Suez Canal, and remained alone in the heart of the wilderness for thirty hours until the armored might of Israel crushed the enemy within its own bastions and joined them; from that day Koseima, Abu-Ageila, Rafa and El-Arish (historical point since Herzl's time), Samson's Gaza and Han-Yunis fell as grain before the reaper, and the Egyptian blockade of Elath was shattered and the island of Yotvot (Tiran) was liberated for the first time since it was a Hebrew kingdom 1,400 years ago. With heroism defying description, with spectacular, flawless strategy aimed at reducing loss of life to a minimum, and with the most meticulous use of armored force, air power, infantry and artillery, the army of Israel in one week crossed the vast desert through which Moses led us from Egypt in forty years, an area three times as large as the State of Israel, wherein God's law was delivered to us.

The home front did not suffer this time, despite threat of air bombardment. The peril confronting us from Soviet "Migs" and "Ilyushins," which were handed by the Soviets to the enemy in tremendous quantities, failed to materialize. Even prior to the advent of France and Britain's military action, when we stood alone for two days to face the enemy, it became apparent that even though the enemy was superior to us numerically and in arms he could not compare to the Israeli soldier in his readiness to sacrifice, in initiative and in ability to master his weapons. Yet the public at the rear could not foresee that a miracle would reoccur. It knew that the danger was terrible and critical, but nevertheless there was no panic. The behavior of the citizenry which was not drafted into service was of exemplary fortitude. When the order for a black-out was given and the "darkness of Egypt" spread over the land, the instructions of civilian defense were followed

accurately and promptly. There was no confusion. After the government declared that it had a supply of food in its warehouses, ample for a prolonged period, there was not even an attempt to hoard foodstuffs.

Induction was proclaimed quietly, without fanfare, and executed with total success. There were no deserters or draft dodgers. Each one hastened to report to his post: a groom departed from under the wedding canopy—literally, still clad in his holiday best, and hurried to his unit; a young housewife abandoned her home and rushed to the front lines. When difficulties in public transportation arose because the buses were mobilized to transport soldiers, no one complained. All accepted the critical hour with understanding and willingness. Within minutes after it became known that the nation's youth was being called to the colors, partisan arguments ended and political quarrels ceased. One nation, indivisible and solid as a rock, small in number but great in spiritual strength and determination, stood in those days ready for its destined future.

The swift and dramatic battle contrasted with the shameful insolence of the Egyptian dictator and his comrades, the Arab rulers, who boasted of their physical prowess and striking power. As chaff before a wind, the thousands of Egyptian soldiers scattered, though armed to the teeth with choice Soviet weapons and helped by Soviet technicians (Russian speech was heard in some of the tanks in the desert). The Egyptian officers were the first to flee from battle, abandoning their soldiers, who had no choice but to raise their hands in surrender; others attempted to escape in the belief that they would succeed in extricating themselves, not knowing that they were headed off, flanked and surrounded by the Army of Israel, which also mopped them up at their rear. Great war booty fell to Israel. Suffice it to enumerate 100 tanks as part

of the spoils; also cannons and artillery, machine-guns and mortars, guns and bullets, communications and supply equipment; two million sheets and one million military blankets. As this is written they still haven't been able to sort out this vast arsenal, estimated at seventy million dollars. Soviet Russia furnished the Arabs with assistance so great that it was beyond anyone's imagination. It is shocking to what extent the wakefulness of the American State Department was lulled; they paid no heed to the warnings of Israel that the Arab enemy was preparing his weapons and mustering his strength, with the aid of Moscow, to bring disaster down upon us. If, at least, they would learn in Washington and elsewhere; if only they would learn now!

The trouble lies in the fact that the masses in Egypt and other Arab countries know nothing of the degrading rout of the armies of Abdul Nasser in the Sinai Desert. The Arabic broadcasting stations keep boasting, fabricating myths of their victories and of the defeats they brought to Israel. Such "Tales Of The Arabian Nights" were told to listeners in Cairo, Alexandria, Damascus and Ramleh that Tel-Aviv was bombed, that the "Zionists" suffered heavy losses, that thousands were fleeing from the city and that in other cities in Israel there were stormy demonstrations by women and children crying "bread, bread!" Foreign correspondents currently visiting in Israel know the truth — that not one enemy plane penetrated our lines, and that the one single destroyer which foolishly dared to approach the territorial waters of Israel to shell Haifa, was captured with its captain, its crew, and its arms. Correspondents who came to inspect the front (among them was Randolph Churchill, Edward Murrow, and some of the important military observers) know full well that, thank God, there is no shortage of food in Israel. But the illiterate Arab masses, feeding upon the broadcasts of their own stations (severe penalties are suffered by those who listen to the Israel radio) have no idea what occurred in those dramatic seven days, what happened to the Egyptian armies in the Sinai Peninsula.

The coming days will determine whether the military campaign has already come to its conclusion, or whether it is about to be renewed along new patterns. No doubt Soviet Russia, infuri-

ated because the armaments she supplied to Egypt fell into the hands of Israel, is encouraging the Arabs and inciting them against Israel. She has promised to supply them with new arms, and she is fulfilling this pledge at a fast rate. Now her address is Syria. The governments of Jordan and Syria are receiving inspiration from the Kremlin to continue their harassment and provocation of Israel in order to engage Israel in war. The "Feddayeen" which were silenced on the southern border, renewed their murderous attempts from north-east, from Trans-Jordan, Syria and Lebanon. Obviously, Moscow has promised the Arabs even more concrete help than heretofore, having learned from bitter experience with Egypt that they are not qualified to use the modern weapons at their disposal, Russia will now dispatch Russian "volunteers" in the Arab war against Israel.

At any rate, the political front is substantially very difficult. Israel can by no means return to the status quo of the old armistice, which has never been fulfilled

by the Arabs. Israel must receive real guarantees, not declarations or worthless promises but concrete assurance that her sons will no longer be prey to murderous attacks, and that she will be able to live an orderly life, free from terror and anxiety. The developments, which are indirectly responsible for raising Abdul Nasser's stock with the Arabs, have evoked deep sorrow and hurt within the Israeli populace.

Our hope is that the majority of the free world, in North and South America and in Western Europe, will not lend itself to this conspiracy of the Soviets and the Arabs, whose aim is the total annihilation of Israel. The nation inhabiting Zion will stand, as before, firm and stolid in its determination to assure itself the right to exist, an elementary right of every nation and tongue, large or small. In these hours we turn our eyes away from Zion to our Jewish brethren scattered over the globe, to the loyal son of the covenant. We know they will not fail us.

## GRAVE SHORTAGE OF JEWISH TEACHERS FOUND

**A**MERICAN Jewry "will lose another generation" unless drastic steps are taken to meet the shortage of educational personnel, Federal Judge Simon E. Sobeloff warned, in addressing the 17th anniversary dinner of the American Association for Jewish Education in New York recently. He termed the shortage of Jewish teachers "staggering."

The former U. S. Solicitor General told the 500 Jewish educators and leaders who attended the dinner that American Jewry is "witnessing a great boom" in Jewish school enrollment. He ascribed this development to a religious revival and to the desire for identification and belonging.

"Sufficient attention," he said, "should be given to the recruitment of educational personnel, to providing the proper training for this personnel in suitable terms and developing the social and economic position of the profession to the point where the turnover can be reduced and people of caliber attracted to enter and remain in the field." The American Association for Jewish Education, which has dealt with this problem and is sponsoring and financing a national study of

Jewish education, is best equipped to launch this recruitment drive, he stated.

The dinner, presided over by Michael A. Stavitsky, honorary president of the Association, was highlighted by the presentation of the Mark Eisner Award to Philip W. Lown, president of the Association, in recognition of his 40 years of distinguished service to Jewish education and to the American Jewish community. Certificates of honor were also presented to 17 veteran Jewish religious teachers who have given 40 years or more of service to the Jewish teaching profession.

Mr. Stavitsky, addressing the audience, said: "We, in the American Association for Jewish Education, firmly believe in the future of America and in the growth and development of the religious Jewish community. We maintain that instead of repudiating our tradition and our culture, we have every reason to love it and to strive for its enhancement. We are committed to the principle that if our children shall carry their Jewishness with dignity and find happiness in it, a sound Jewish education is indispensable."

# THE REASON FOR ISRAEL'S MILITARY ACTION AGAINST EGYPT

By ABBA EBAN, Israeli Ambassador to the U.N.

*In a Speech Before the General Assembly on November 23, 1956*

I SHOULD like to remind the General Assembly that after 1949, when the Armistice Agreement was concluded between Israel and Egypt, the Sinai Peninsula was left virtually without military forces or installations, except for a small garrison at El Arish. This position of virtual demilitarization of Sinai continued until 1953. It is, I think, significant that during this period, when neither Egyptian nor Israel armed forces were in the Sinai Peninsula, relative peace and tranquility prevailed in the relations between Egypt and Israel under their Armistice Agreement. But, on the ascent to power of the Nasser regime, all this was transformed. An intensive military build-up commenced in the Sinai Peninsula. More than 15 million pounds, sterling, were invested in the establishment of military installations and the building of military communications. Two airfields for jet planes were established at Bir Gafgafa and Bir Hamma.

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I should like to give the Assembly a general picture of the military installations which had been established in recent years in the Sinai Peninsula. This account sheds some light on the intentions of the armies arrayed against us across the frontier line.

Large advance ammunition depots were found by us at El Arish and at El Midan and Abu Awgeila. Other supply depots were in the process of construction at Jebel Lebini. Fuel storage tanks were set up at El Arish, Abu Awgeila and Bir Rodsalim. Supplies of arms and spare-parts depots were set up in El Arish, in Abu Awgeila and in Nahal Rafa. All these depots were but a short distance from the Israel frontier. The quantities of arms, equipment and ammunition stored up in these installations were sufficient to sustain an all-out attack on Israel by all the existing units of the Egyptian armed forces. The fact that these depots included large quantities of

ammunition for the guns of heavy tanks of the Centurion and Stalin types proves that they were intended to serve an attacking force and not a defense army. Road developments which had been carried out in the area were clearly designed solely for military purposes and not for the benefit of the sparse Bedouin population. Thus, a road running parallel to the existing railroad tracks was constructed between Kantara and El Arish. The Suez-Quseima road was being covered with asphalt. Wide roads were constructed between El Arish, Jebel Lebini, Bir Hassaneh, Abu Awgeila, Quseima, and others. Telephone wiring was set up along the roads. The two airfields to which I have referred were constantly being improved and the runways repeatedly lengthened to accommodate new and more devastating types of aircraft. Recently, these airfields were specially adapted for the use of jet planes.

Egyptian documents captured in the campaign illustrate the transition from the defensive policy prevailing until 1953 to an offensive military objective. These documents include detailed planning for and reports of reconnaissance patrols in southern Israel and full intelligence reports on Israel's farming settlements, detailing their defense arrangements and the approaches to them. In Egyptian military education pamphlets found in the area, stress is laid on the aggressive spirit necessary to prepare for the day of revenge.

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My Government has submitted to the Security Council the effective operation orders in which Egyptian officers in Sinai and the Gaza Strip were bidden by their superiors to regard their objective as being the destruction of the State of Israel by the most brutal and savage means of fighting. The deployment of Egyptian forces in the Sinai Peninsula and in the Gaza Strip was progressively increased, and at the time of the Suez crisis it had

risen to three infantry divisions and two armored brigades. By then, these forces, relying on supplies in advanced depots, were in a position to launch an attack on Israel, if necessary, within less than twenty-four hours. On Shem el Sheik, on the southernmost tip of the Sinai Peninsula, a military fortified base was constructed sufficient to accommodate an infantry battalion. An airfield, jetties and shore batteries were also set up. All this, of course, was for the sole purpose of effectively blocking the Straits of Aqaba, the Straits of Elath and to complete the maritime blockade, a base for torpedo boats was erected on the Red Sea south of the Suez.

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This, then, is the scene which was revealed to our eyes during the action in the Sinai Peninsula. Here was a wilderness bristling with death, pushing up against Israel's populated centers, and across the other side of the frontier, in Israel's territory, could be seen the targets for this massive rearmament — isolated farm settlements populated by young pioneers with pathetically primitive watchtowers and small arms defenses. Therefore, everything that has come into our hands and into our knowledge since I last addressed the General Assembly has fortified our conviction that the disaster which we prevented was far greater and more drastic than any of the hazards or perils which our limited military action incurred.

I must again ask the General Assembly whether it sees any value whatever in a discussion of the present crisis which chooses to begin with 29 October and declines to look beneath the surface of these events to the long and deep and tormenting story of a siege and a campaign of belligerency which no other member of the international community has ever been called upon to endure.

T WAS while I was still a student at the Seminary in New York that I married. The wedding was at my bride's home on South Broad Street, in Philadelphia, and the ceremony was performed by my sainted father, of blessed memory, Dr. Julius Greenstone, who was the minister of the Portuguese Synagogue, Mikveh Israel, and one of the early graduates of the Seminary, Dr. Bernard Revel, who lived in our home and was practically a member of our household, and a Rabbi Peikes, of New York. My bride and I returned immediately after the wedding to New York, as I had to take two examinations the very next day in courses which I took at the Summer School of Columbia. After the exams, we were able to take a brief honeymoon trip to Hunter, then a popular Jewish resort in the Catskills, and stayed at the Grand Hotel, where Professor Schechter, Professor Marx and their families, as well as a number of other Seminary teachers and students spent their vacation. It was good to be close to these wonderful people, who took us warmly to their hearts.

Upon our return to the city, we went immediately to the apartment which we had prepared before our marriage. It was a modest dwelling, a block away from the Seminary, on the fifth floor of a walk-up building on 122nd Street, near Broadway. My marriage was a daring step on my part, because unlike these days, when so many of the student body are married, all the students then, except one, were single. The one exception, who was popularly known as Pop Goldberg, was already a mature family man when he entered the Seminary. In fact, everyone — family, friends, and even Professor Schechter — thought that marrying at such an early age—I was only twenty—meant the end of my planned career. But they were mistaken; I was able to study with much more ease, and I did so with even greater zeal. It was hard on my wife, for she was a stranger in New York, away from all family and girlhood friends. And whenever I wanted to talk to her and to give her some time to offset her loneliness, she insisted that I spend that time in study—for she knew the predictions that were made, and she, as well as I, wished to prove they were wrong. Many of the students, however, did appreciate the fact that one of their group had a home which they could visit.

I was also daring to marry for the sim-

## *Association With the Brooklyn Jewish Center Concludes Dr. Levinthal's Popular Memoirs of His Earlier Life*

# REMINISCENCES OF A WORLD THAT HAS PASSED

By DR. ISRAEL H. LEVINTHAL

ple reason that my financial resources were very meagre. I had a position to preach bi-weekly on Friday nights and to take care of the Sunday School, during my first two student years, in the Wyona Street Temple, a very small congregation in the East New York section of Brooklyn; and after my marriage I succeeded in getting a week-end position in a little larger congregation on Noble Street, in the Greenpoint section, also in Brooklyn. The monthly pay offered in both of these positions was so nominal that the students of today would regard it as unworthy even of consideration. I also taught several afternoons in the week at the Hebrew School of the Hebrew Orphan Asylum in upper Manhattan, the principal of which in those years was Professor Israel Davidson.

We had little money, but we managed very well—or rather, I should say, Mrs. Levinthal managed very well, and our happiness was supreme. We had little time and little opportunity for diversion. On Saturday afternoons, however, a number of the students would visit us, enjoy the tea, fruit and crackers which "the Mrs." as Mrs. Levinthal was called—served them. Once in two or three weeks, we would really indulge ourselves in a treat. On 125th Street there was the West End theatre, where many of the leading plays would start their road tours after finishing on Broadway. Tickets for the gallery were twenty-five cents. After dinner I would stand in line to get the choice seats, and Mrs. Levinthal, after completing her after-dinner chores, would meet me and together we would climb the many flights of stairs to the gallery. After the show we would buy for a few pennies something special — like Swiss cheese, for the after show snack at home. I doubt if the young couples today who go to the smart cafes or supper clubs after the theatre, enjoy themselves half as much as we did on those eventful evenings. In certain weeks, when special

occasion called for it, we treated ourselves more lavishly. I recall one week when E. H. Southern and Julia Marlow gave a repertoire of several Shakespearean plays, and we actually went to see three performances in one week. We made up the budget, however, by denying ourselves several other weeks' performances. As I think of the way we youngsters found contentment and happiness then, I can, in all truth, say: "That, too, is a world gone by"—though I may add, again in all truth, that even in those early years, our regimen was not that of many other couples.

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A month or two before my graduation I was elected to my first regular position, Congregation B'nai Shalom, known as the Ninth Street Temple, in Brooklyn. The number of congregations in the entire country available for Seminary graduates was very few. In the entire borough of Brooklyn there were only two other congregations, and all three were quite small in numbers and influence. Throughout the country there were only a few cities in which Seminary men were serving. Reform was then in its ascendancy, and the richer Jews who sought social position, or who outgrew the East European environment which the old orthodox synagogues of those days retained, became members of the Reform Temples. As a matter of fact a number of these congregations, served by Seminary men, which were already influential in those days, were offshoots from original Reform congregations because they rebelled at the extremes to which Reform was going. The membership of these were still made up largely of German Jews. The East European Jews were just beginning to think of the need of certain innovations that would make Synagogue worship attractive to the younger generation.

Graduates of the Seminary in those days could therefore not be selective in the choice of position as the graduates can be today. The salaries were pitifully low—my annual stipend for the entire five years that I served B'nai Shalom was \$1500. And while the purchasing value of the dollar was far larger than today, this salary was hardly enough to meet the barest needs of a family. The smallest of the Reform congregations paid more than double that amount, and the larger ones paid salaries which could compare favorably with many offered today. The perquisites which the Seminary rabbi could expect as reward for officiating at special occasions were also extremely modest. The average wedding fee was five dollars. It was customary for the rabbi to don a Prince Albert coat and to wear a high silk-hat, then called a "stove-pipe." Garbed in this fashion, I would ride to the wedding hall in the street car, for it would be reckless extravagance to spend part of that fee on a taxicab.

No wonder there were so few young men who applied for entrance to the Seminary. And yet, these very hardships had their advantages. The rabbinate was then a calling, not a profession, and the men who entered the Seminary did so despite the awareness that their career meant struggle and sacrifice; they felt an inward call to serve in this fashion their people and their God.

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My installation as rabbi of my first regular position, as noted above, was celebrated in fine fashion. A rich program was arranged in which the sainted Professor Friedlander, representing the Seminary, the renowned Rev. Maslansky and my father participated. I recall that after the meeting one of the officers, congratulating father, said to him: "Your son seems to be a fine rabbi, but he is so young." Father, evidently quick in evaluating the congregation, replied in Yiddish: "*Ich hob moiro az bei euch vett er gich alt veren*"—"I'm afraid that here, he will age soon enough." His evaluation proved correct. Not that I blame those people altogether: they were a product of the times. The Jews knew that they must have a synagogue, but what the functions of the synagogue ought to be they did not realize. They felt that

they ought to have a rabbi, but what his functions were to be was altogether unclear to them. I came aglow with the power of the sermon to teach and to inspire, and worked for many days in its

preparation, but I soon discovered that that was not what they wanted. More than anything else the rabbi was expected to be a solicitor for new members—a go-

(Continued on next page)

## AN ISRAELI WAR LETTER

*This letter was written by a former resident in the Brooklyn Jewish Center area, now in Israel. It was sent to a friend here from Haifa on November 12 and records a housewife's experiences of the war.*

Ruddy has been called to the Army. We have had some tense days and they are still not behind us. But our first victory has given us courage to face more dangerous days. Actually being in Israel now is a most thrilling experience. I wish you had witnessed the rejoicing when an Egyptian destroyer thought it could just slip in unnoticed and do its damage. Our guns told them they were licked, and there lying on full display in our harbour is this destroyer. It is undergoing a face-lifting, will be re-christened," and will join our Navy. What a handsome gift from our friends across the border! Together with this gift, I assure you, there were many more from the Sinai campaign. There is many an armoured car that runs through little Israel with an Egyptian license plate, and maybe we don't get a kick out of it! But as I say, there may be some very difficult days ahead of us, what with our Russian friends so terribly concerned about poor Egypt. They'd do better to be a little kinder to those closer home.

The American ambassador got very busy putting notices into the newspapers and also wrote to all Americans to clear out—the sooner the better. Boats and planes were put at our disposal, and this was a good opportunity for a free ride. But I decided I was not going to be a "refugee" twice in my lifetime—not to speak of leaving poor Joseph to fend for himself. I am here to stay and shall share the fate of our people. If ever I come to America on a visit I'll buy my own ticket.

I was proud to see that very few American Jews answered the call. The American Consul's wife and their children left for Cyprus, but not before she phoned several of her Jewish friends to say how

sorry she was to have to leave; but that she was obliged to carry out orders. Her husband, of course, is here, and I dare say as soon as things get quiet, she'll have no difficulty in coming back.

Do not think for a moment that life has stopped. Not at all. People go to theatres, to concerts, and carry on as usual. Of course, it was a bit depressing when we had our blackout. Doors and windows were draped in black to keep the lights out; the streets were pitch black, so we sat around our radios listening to the latest news—as we still do. But with things going so well in the Sinai campaign, with the Egyptian Air Force completely crippled, the heavy clouds lifted and we were permitted to use our lights again. You should have heard my sister calling up: "Tillie, no more blackout!" Down came the black "shmates" off the windows, on went our lights full blast, and what you take for granted was such a treat to us! May there be no need to go back to this darkness again. It was so depressing!

The country is full of newspaper reporters and their typewriters click into the wee hours of the night. One just can't keep up with the news, things are moving so fast. In fact one of the reporters asked if we couldn't enact the Sinai campaign once again because they couldn't keep up with the speed. We, Jews, can always find humor even in trying times. The joke is now going round that when the Russians ask Egypt what weapons she needs, she says: "Ask Ben-Gurion what he needs." God bless our David! He has a master mind, and will with God's help steer us out of these turbulent waters. We have full faith in him, and in our Army and Navy. They say the Egyptian armies ran helter skelter. Their hearts are not in the fight. What do they stand to gain? How different from our boys! Every inch of our hard-earned land is dear to us; we dare not lose.

MRS. TILLIE FOREMAN EMSALLEM.

getter among the shop-keepers in the neighborhood for funds.

My task became all the more difficult, since I succeeded a free-lance so-called rabbi, a glib talker, who told humorous stories from the pulpit to entertain the congregation and visited his members frequently to join them in their card playing. Every cultural effort which I tried to sponsor was met with indifference. There were a few enlightened Jews who tried to help me, but they, too, were helpless. So far as religious needs were concerned, this was the generation of the wilderness.

A deep despair overtook me. There was no other position open which I could consider, and I finally decided to take up law. Unknown to anyone except my wife, I studied law for three years, receiving the Doctor Juris degree from the New York University in 1914. I can state in all sincerity that this added course did not diminish in any way my attention to all my congregational duties. It did mean three years of tremendously exhausting work. Strange as it may seem, practically everyone in the congregation was happy to learn the news of my graduation when it was reported in the newspapers, and felt that I had taken a wise step. Somehow they too felt that it was a pity to waste my efforts on such a hopeless cause. In fact, one of the officers—a successful lawyer—invited me to become associated in his office on terms most generous and favorable to me, and the congregation, desirous to be helpful also, allowed me to accept the offer and at the same time continue my ministerial work for them.

I passed the bar examinations the following month and was soon formally admitted a counselor and attorney-at-law. Clients began to call on me much sooner than I had anticipated. I tried a number of cases in the lower courts and within a few months won an important case in the Supreme Court. In six months my income was more than my annual rabbinic salary—as if the Satan of economic success was determined to alienate me more and more from the ambition of my youth. But I was far from happy. I enjoyed the study of law; the cases and the judicial decisions which we had to read fascinated me and reminded me so much of the method of Talmudic jurisprudence. But I could not accommodate myself to

the practice of the law, and my heart yearned for a complete devotion to rabbinical work. It was my good fortune that the heavenly guiding angel, who seemed so often to be helpful to me in the past, did not forsake me now.

Just about this time a group of the most prominent and successful Jews in the thickly populated Jewish section of Brooklyn known as Brownsville banded together for the purpose of organizing a modern congregation which would be faithful to Jewish tradition and at the same time adopt those innovations which were beginning to be recognized by the more Americanized Jews as essential for the modern synagogue. They erected a fine synagogue building in the new Eastern Parkway section, to which the wealthier Jews both of the Brownsville and the Williamsburg sections were moving.

Among this founding group were two men, very active and popular in the Zionist movement. They had followed my Zionist interest and activities not only in Brooklyn but on the national scene. At the famous Zionist Convention in 1915, held in Boston, at which Justice Louis D. Brandeis made his first public appearance in the role of Zionist leader, I had occasion to speak during a number of the discussion sessions. These two gentlemen then informed me of the new synagogue project in which they were vitally interested, and asked me if I would permit

them to suggest my name to the officers then considering engaging a rabbi, a permission I readily granted. They must have acted quickly, because while still in Boston I received an invitation from the Principal of Public School 84 in Brownsville to deliver the address at the school graduation exercises to be held within the coming week.

The president of the newly formed congregation, the manager of the leading bank in that section, was a member of the local School Board, and he evidently planned this invitation so that he and a few of the leaders could meet me and hear me speak. I delivered the address and must have made a good impression because the president not only congratulated me but insisted that I accompany him to his office immediately after the exercises. The position was then and there offered to me, and without discussing any terms whatsoever I accepted and became the Rabbi of Temple Petach Tikvah, a name which the two Zionist leaders proposed.

I instantly saw the fine possibilities for Jewish work through this Temple. In all that seething mass of Jews which then inhabited Brownsville there was not one synagogue which had an English-speaking rabbi. The young people, students of high school and college, had no opportunity to hear a Jewish message presented to them in the language and manner which they could appreciate. Many of

## A "SCARLET PIMPERNEL" OF THE HUNGARIAN REVOLUTION

**A**JEWISH "Scarlet Pimpernel" (hero of Baroness Orcz's romance of the French revolution) was credited by a London newspaper with the daring rescue of 60 Hungarian Jews, all relatives and friends.

The London *Daily Herald* reported the "fantastic story" of Paul Fried, a 41-year-old New York businessman, who emigrated from Hungary in 1937. According to the account published by the London daily, Fried went to Vienna to try to make contact with his family. He met his brother Bela, who had escaped to Austria, and the two men laid plans for the rescue of the entire family.

Bela recrossed the border into Hungary, made his way to Budapest, where he

rounded up the family and put them in a freight car moving toward the Austrian border. They passed 15 patrol checks by using forged documents. After the train stopped, a considerable distance from the frontier, they continued their trek on foot.

When they were only 200 yards from the border, Soviet machine gunners opened fire on them. The Jews spread out in a thin line and chanting the traditional prayer which Jews recite at moments of danger—"Hear Oh Israel . . ." they crossed the marshes into Austrian territory. There they were met by Fried, who had hired a bus for his private rescue mission, and took them to Vienna.

these young people flocked to the Labor Lyceum, which conducted a public forum at which leading economic and social leaders spoke, and at which the liberal Christian minister, John Haynes Holmes, also participated, but no specifically Jewish themes—particularly religious themes—were included in the programs. There had already been established the Hebrew Education Society, at which lectures on Jewish historic and cultural themes were given, but religion had a small part in their early programs.

I recall that I accepted this position without even discussing terms. A week or two later I received an invitation to visit the president at his home on a certain date to discuss further plans with the officers. I presented a very ambitious program of Temple activities which greatly interested them, and the enthusiasm at this conference was high. Suddenly, the president turned to me and reminded me that they had not as yet talked about salary. "Rabbi, what is your request?" he asked. Without giving any thought to the matter, and realizing that I was dealing with a much more prosperous group than I had in South Brooklyn, I replied: "I leave this matter entirely to you, and will abide by your judgment." The president, a very cultured Jew who in his youth attended a Hungarian Yeshiva but who developed into a successful banker in America, immediately countered with the question: "What salary do you receive in your present congregation?" "Fifteen hundred dollars," I naively replied, without adding that these Jews were just shop-keepers and white-collar people, to whom even this sum represented a sacrifice. "If that is the case, we will give you \$1800," was his immediate reply. I must confess, that at the moment I felt a keen disappointment. For while I did not expect a much larger salary, I thought that these men, all of them quite wealthy, would want the rabbi to live in fair comfort. But I answered: "I said that I would leave it to your judgment, and I stand by my first reply!"

On relating this incident later to my colleagues I was criticized for permitting these people to take advantage of me. And yet I never regretted this agreement. My great reward was the remarkable success of all my work in this Temple. A Friday night service, which I instituted

immediately on my assumption of duties, was a novelty for the Brownsville and Eastern Parkway Jews, and long before the announced hour for the service standing room only greeted the men and women who flocked to the Temple from every part of that section of Brooklyn. The leading families occupied the front pews and were faithful in their attendance. Every Friday night was a festive occasion; the women came dressed in the best of fashion, and the officers, trustees and other leading workers would come wearing frock coats and high hats. The Temple, its school and its activities became the main topic of discussion among all classes of Brownsville Jewry. What a different Jewish life I faced! I was happy to give up the Law and to devote all my time and energy to this work which was so close to my heart. The work was difficult and time-consuming, for in those years the rabbi had to do everything alone, and throughout the four and one-half years that I was at Petach Tikvah, and for at least the first 15 or 20 years at the Brooklyn Jewish Center, I not only had to preach sermons both at the Friday night and Sabbath morning services, but to act as principal of the daily Hebrew School, to direct the youth club activities and to supervise all the cultural and religious programs of the affiliate organizations. There was little time for myself, and yet despite it all, I revelled in the work and was grateful to God that I could return in such happy circumstances to the love of my youth—the Rabbinate.

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But after the first three years at Petach Tikvah something occurred that changed the friendly atmosphere there, and eventually brought an important change in my life, too. The Jewish community in the entire borough of Brooklyn showed a remarkable growth in population, in influence and in the realization of their Jewish needs. Being by nature very community-minded, I naturally threw myself into all the larger community efforts. Believing also that the Synagogue's function was not only to serve the religious needs of those affiliated with it, but to help inspire, direct and to become the center of all community needs, I strove to make Petach Tikvah an influential factor in the promotion and development of all community endeavors. The

## \$5 MILLION THEOLOGICAL COLLEGE IN ILLINOIS

**G**RONDBREAKING ceremonies for the new \$5,000,000 campus of the Hebrew Theological College took place in Skokie, Illinois, in connection with "Max Cohen Day." The new college campus will have a four-year liberal arts college in addition to theological buildings, students' residence hall, administration and classrooms, as well as a proposed gymnasium, athletic field, and high school building.

Philip M. Klutznick, president of B'nai B'rith, paid tribute to Max Cohen for "his exemplary support of Torah and Torah education as evidenced by his efforts in helping plan the new campus." Mr. Cohen is co-chairman of the college building fund, and a member of its board of directors.

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president of the Temple, who, as I already noted, was in many respects an unusually interesting personality, and who had shown me many evidences of real friendship and admiration, suddenly began to resent my community activities as well as the activities in this field of many of the leading members.

Brooklyn Jewry was then in the process of awakening and self discovery. The Federation of Jewish Charities, which until then represented a small group of influential German Jews, was beginning to win many East-European Jews, who became well known for their Jewish interests. The Zionist movement underwent a resurgence in every part of Brooklyn, and I saw to it that the membership of my congregation should play an active and leading role in it. My president, however, had an altogether different concept of the functions of the rabbi and of the synagogue. The rabbi's interests, he felt, should be limited to the synagogue and its own program of activities; the members' interests should not be diverted from the needs of the synagogue, and the function of the synagogue must remain confined to its own limited program. There was thus a clash in the fundamental philosophy of the function of rabbi and the synagogue, and the clash grew stronger with every passing day.

At about this time, in 1918, a group of Jews on the West Side of Manhattan, friends and followers of Professor Mordecai M. Kaplan, began to put into effect

a project which he was the first to propose—the building of a Synagogue Center, which would in itself provide for all the individual Jew's needs—religious, cultural, social, even physical, and at the same time become the center of activity in behalf of all Jewish needs. A number of the leading members of Petach Tikvah were attracted to this new concept of Synagogue. It so happened that a brother of the president of this New York Jewish Center lived in the Eastern Parkway section, but he was not a member of Petach Tikvah. He kept bringing to his friends in our section daily reports of the progress of the New York project, and thus the idea took root among many of my people in Petach Tikvah, as well as among a number of the new arrivals in our neighborhood who had not yet joined any congregation, to found a similar institution. This resulted in the formal organization of the Brooklyn Jewish Center, which was incorporated early in 1919.

In the fall of that year a committee of the leading sponsors of this new movement called at my home to extend to me the call to become their first rabbi. I pleaded with them to postpone this invitation until they were more advanced in the furtherance of their plans and until they were more assured of the community support. But they were insistent that I join them then, for, as they were frank to assure me, my leadership would help their efforts. I thus accepted the call, and on a Friday night in October, 1919 I preached my farewell sermon at Petach Tikvah. It was with a heart filled with sadness, and a mind with fondest memories, that I faced the congregation that Sabbath eve, but I was comforted in the thought that I was remaining in the neighborhood and that I would be able to continue my personal friendship with most of them. Indeed, for almost the remainder of the year, I worshipped at the Temple as a congregant, for the Center had as yet no place for worship, only an office in which they conducted their meetings and congregational organization affairs.

Again, it was a daring step which I took. It was a very small group that I joined, not more than twenty-five men. When they extended to me their call, they had nothing tangible to show, only a beautiful dream and a great enthusiasm.

They did not as yet have definite plans for the building they proposed to erect. They did have some encouraging pledges of financial support, but they were not at all certain whether the Center idea would appeal to many Jews. But I had complete faith in the success of the venture, and I had constant proof that my faith was not misplaced. I did little actual work that year, merely helping the group to plan and develop a program for future activities. I utilized that year in pursuing special studies at the Seminary and in writing my thesis for the Doctor of Hebrew Literature degree, which I was awarded at the graduation exercises in June, 1920. I took this post-graduate work under the aegis of Professor Ginzburg, and my law studies were of much help to me, for the subject of the thesis which Professor Ginzburg suggested to me was "The Jewish Law of Agency—With Special Reference to the Roman and Common Law."

I was happy and grateful for this opportunity to further, in intensive fashion, my Jewish studies, for I realized how great would be the demands on my time once the Center was built.

The new institution to which I now joined my life caught the imagination of all types of Jews — those who were brought up in the old strict observance of tradition and those who were already alienated from all Jewish religious life; and yet, we succeeded in making the Synagogue the most attractive and most influential phase of all our activities. The membership far outgrew the most hopeful dreams of the founders, and the institution immediately became the center of all Brooklyn Jewry's widespread interests. It became, too, the pioneer of a new and healthy evolution of the concept of the synagogue throughout the country, and thus was the primary influence of the organization and establishment of Synagogue Centers in every section of the land.

I have now come to an era of Jewish life well familiar to most Jews of our day, and reminiscences are no longer in order. I have tried to record memories of a world that has truly passed, a world in which Jewish life in America was being moulded and transformed from the East European fashion into an American pattern. The wise author of Ecclesiastes

tells us: "A generation goeth and a generation cometh, but the world endureth forever." I have witnessed the passing of a generation and the coming of a new generation in American Jewry, and I am all the more convinced that the world of Jewish life will endure. Just as in the past several thousand years, when every generation left its mark upon the growth and development of Judaism and preserved and strengthened its future, so too, I feel assured, the new generation now on the American scene will make its beneficial contribution to Jewish thought and practice and thus prove once more that the world of Jewish living endureth forever.

*This article concludes Dr. Levinthal's memoirs.*

### Hungarian Refugees to Increase Israel Immigration

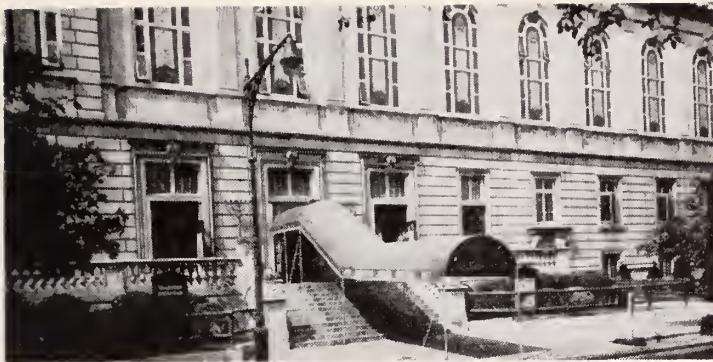
THE anticipated arrival of Jewish refugees from Hungary and Egypt will increase the original estimates of immigration into Israel in 1957 by some 50 per cent, it was reported in Jewish Agency circles in Jerusalem.

A large number of Hungarian Jews are expected in the next few months. According to reports from Vienna, most of the 5,000 or so Hungarian Jews now in Austria have indicated a desire to come to Israel.

A two-day session of the Small Zionist Actions Committee, world Zionist policy-making body, met to consider various problems arising from the general immigration situation.

Prior to the Actions Committee meeting, the Jewish Agency - Israel Government coordination board on immigration and absorption matters met. It discussed, among other matters, the government's demand that the Agency increase its financial participation in the immigration and absorption programs. The meeting was presided over by Premier David Ben Gurion. Dr. Nahum Goldmann, Agency president, participated in the meeting.

Dr. Goldmann later met with the Jewish Agency executive to report on world Jewry's reaction and response to Israel's Sinai operation.



# NEWS OF THE CENTER

## Annual College Student Service Conducted by Junior League

This Friday, December 28th, at our Late Friday Night Services, we shall have our annual College Student service which we hope all students of colleges and universities home for vacation, will attend. The services will be in charge of our Junior League. The addresses will deal with the general theme "Religion in the Public Schools," and will be discussed by the following on these specific subjects: "The Background and Foundation of Terms" by Howard Kirschner; "The Case for Religion in the Public Schools" by Linda Shander; "The Case Against" by David Spevack; "Summary and Conclusion" by Esther Yarus. Other Junior League members will lead in the prayers and serve as ushers. Mr. Hyman Brickman, supervisor of the Junior League, will introduce the speakers and Rabbi Kreitman will extend greetings.

Cantor Sauler will lead in the congregational singing.

The Oneg Shabbat following the Late Services will be co-sponsored by the Junior League and the Young Folks League.

## Hebrew School Winter Recess

There will be a winter recess from Friday, December 28, 1956, through Tuesday, January 1, 1957. School will resume on Wednesday, January 2, 1957.

## Advance Notice

Next Friday, January 4th, at our Late Friday Night Lecture Services, Rabbi Kreitman will continue with the third of his series on "Great Personalities in Jewish History," and will speak on the subject of "King David."

The Bat Mitzvah of Miss Beryl Klinghoffer will be held on that evening. Members are invited to attend.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BELLUCK, RAYMOND: Single; Res.: 455 Linden Blvd.; Bus.: Engineer, Speery, Great Neck, L. I.  
 BROWN, IRVING: Married; Res.: 519 Eastern Pkwy.; Bus.: Printer's Service, 14 Vandewater St.; *Proposed by Emanuel Altstok.*  
 ENGEL, MISS MARGARET P.: Res.: 621 Crown St.  
 FLUSBERG, MAX: Single; Res.: 694 Lincoln Pl.; Bus.: Printing, 746 Bway.  
 FOX, CHARLES: Married; Res.: 1120 E. 12th St.; Bus.: Electronics, 548 Coney Island Ave.; *Proposed by Nat Grundfest, Israel Kaplan.*  
 GELLER, SAMUEL: Married; Res.: 201 Crown St.; Bus.: Accountant, 110 Livingston St.; *Proposed by Morris Liebeskind, Max Caplow.*  
 GOPSTEIN, CHARLES: Married; Res.: 1090 Eastern Pkwy.; Bus.: Butcher, 220-30 Hillside Ave.  
 HAHN, JOSEPH: Single; Res.: 1777 Park Pl.; Bus.: Salesman, 350 Fifth Ave.; *Proposed by Fred Schlossman.*  
 KASLOFF, BENJAMIN B.: Married; Res.: 304 Montgomery St.; Bus.: Attorney, 277 Bway.; *Proposed by James J. Jackman, Joseph Levy, Jr.*  
 KRAMER, DAVID: Single; Res.: 777 St. Marks Ave.; Bus.: Cotton Goods, 94 Leonard St.  
 MALITZ, MISS MARILYN: Res.: 1366 E. 54th St.; *Proposed by Irving Seman, Howard Kahn.*  
 MARGOLIS, GERALD: Res.: 2250 E. 28th St.; Bus.: Accountant, 251 W. 86th St.  
 MEYER, ARTHUR: Married; Res.: 150 Crown St.; Bus.: Teacher, 1640—80th St.; *Proposed by Leo Kaufmann.*

ORLOFSKY, BERNARD: Single; Res.: 146 Chester St.; Bus.: Hairdresser, Bloomingdale's; *Proposed by Fred Schlossman.*

PETERS, IRVING: Single; Res.: 605 Rutland Rd.; Bus.: General Contractor; *Proposed by Elaine Ullman, Sandra Peters.*

POTOLSKY, MISS ANNE: Res.: 601 Crown St.

SCHWARTZ, HARVEY: Single; Res.: 676 E. 5th St.; Territory Mgr., B. F. Goodrich Co.; *Proposed by Nat Grundfest, Israel Kaplan.*

SIMON, JACOB: Single; Res.: 649 Linwood St.; Bus.: Accountant, 39 Bway.

WEINBERG, SAMUEL: Married; Res.: 3906 Fillmore Ave.; Bus.: Attorney, 521 Nostrand Ave.

## Reinstatements:

FREEDLINE, SIDNEY: Married; Res.: 147-15 Village Rd.; Label Mfg., 1582 Atlantic Ave.

HELLER, DR. DAVID: Married; Res.: 1378 President St.; Bus.: Physician, 1579 Sterling St.; *Proposed by Dr. Charles Weitzman, Dr. Darwin Hecht.*

JAMES J. JACKMAN, Chairman, Membership Committee.  
**Speedy Recovery**

Best wishes for a speedy and complete recovery are extended to:

Dr. Max Dannenberg of 1349 President Street and Mr. Ira I. Gluckstein of 416 Crown Street.

## Holiday Gym Schedule New Year's Day

The Gym and Baths Department will be open on Tuesday, January 1, 1957 (New Year's Day), for men from 10 A.M. to 2 P.M., and for boys from 2 to 4 P.M.

## THE YOUNGER MEMBERSHIP

DURING the past month, the Young Folks League divided their time between social and spiritual activities. On November 20 and December 19, we presented two programs in our religious series. Rabbi Joshua Lindenburg, speaking on the "Pharisees and the Saducees," and our own Rabbi Kreitman, lecturing on the "Priest and the Prophet," stimulated thoughtful and quite heated discussions on our people's past. On December 5, Sholom Secunda spoke on "The Contribution of Jews to American Music." Mrs. Doris Cohen furnished some vocal illustrations.

Paper Bag Dramatics got everybody into the act on December 12, cunningly arranged by co-chairmen Lila Pickens and Elliott Lewis. A Square Dance on November 28 also got everybody out onto the floor. On the same program was a brief but beautiful candlelighting ceremony conducted by Harold Kalb, followed by community Hebrew singing. Champagne night was held on December 26. Some of the people even danced.

Our programs weren't limited only to Wednesday evenings. As usual, bowling spotlighted every Sunday. For those of you who can bowl, fine, for those of you who bowl a few in the gutter, we've got plenty more of you.

On December 2, the group got together for ice skating at Flushing Meadows. Everybody became a gay blade, if not a good skate. On December 4, the girls (only) gathered in the gym for a swim and a volley ball game. Sadly, I can only report the good attendance by hearsay. When they finished, they joined the men upstairs in Bridge, Scrabble and Rummy.

### Calendar of Events

Friday, January 9, 23, February 6 — Oneg Shabat—Late Friday night services conducted jointly by the Young Folks League and the Junior League. Beautiful services, singing, refreshments and your friends to enjoy the evening with you.

Saturday, December 29, January 5, 12, 19, 26 — Attend Sabbath services and meet the members of our group and of the congregation by being present in YFL row.

Sunday, December 30, January 6, 13, 20, 27 — Bowling at 2:30 at the Kings Recreation Center, Clarkson and New

York Avenues—for keglers, amateurs and kibitzers—always an alley.

Wednesday, January 2—Regular meeting—A special film is being procured; that's all we can say now.

Wednesday, January 9—Regular meeting—Couch Night, as our visiting psychiatrist would say.

Wednesday, January 16 — Regular

meeting — We are procuring a noted speaker, who teaches at a local college—initials L. W.

Wednesday, January 23 — Regular meeting—Show night, featuring "The Eternal Light."

Wednesday, January 30 — Regular meeting—Third in our series of religious speakers.

MORRIS BLOOMSTEIN,  
*President.*

## THE GOLDEN AGE GROUP

FOR a group not even a year old our Golden Age Club is progressing in a most amazing fashion. This is, of course, due to the members who combine the wisdom of experience with the eager alertness of youthful minds. Our membership continues to grow, and the fine attendance at our weekly Wednesday meetings is admirable and most encouraging. This, in a great measure, is due to the wonderful spirit of warmth and good fellowship pervading at our meetings.

This month the members of this group were the guests of Sisterhood and greatly enjoyed the afternoon program on Jewish Arts presented on Institute Day. For Hanukkah we had a very gay party. Thanks for the very enjoyable affair go to the President, Mr. J. L. Horowitz, and to our hostess Chairman, Mrs. Goldman, who planned and executed all the arrangements. Rev. Rogoff kindled the Hanukkah lights and sang traditional songs. Rabbi Kreitman delivered a very inspiring and appropriate Hanukkah message. We had as an honored guest Mr. Metz, a past President of the Einstein Lodge of Bnai Brith, who evinced a warm interest in our group. After a delicious repast of the traditional *Hanukkah latkes*, washed down with wine and tea, the members were ready for the entertainment presented by our young and older guests. Mr. Sholom Secunda and the Center Choral Group presented a program of appropriate and timely songs. Young Roger Krimsky rendered several piano selections, and two of our own members, Mrs. Berman and Mrs. Serbin, charmingly favored us with Hanukkah melodies. At the close of the party, all agreed that they enjoyed a fine and friendly evening. At other meetings we

had as our guest speakers Dr. Elias N. Rabinowitz, who gave us an entertaining reading and Mrs. Ira Gluckstein, who afterwards led a discussion period.

The Golden Age Club sponsored a Friday Night Oneg Shabbat following the Late Friday Night Service and intends to sponsor several more.

Besides planning for interesting and informative speakers and programs for future meetings, the Golden Age Club has on its agenda a trip to the U.N.

All senior citizens are welcome to join with us in enjoying an exchange of young ideas, stimulating plans and informative programs.

MRS. JOSEPH J. KRIMSKY,  
*Sisterhood Adviser.*

## JUNIOR LEAGUE

THE Dramatics Group of the Junior League took over on the 6th and presented a Sholom Aleichem play, "The Synagogue of Chelm." This was the first formal production of the group and was very well received. The following Thursday, December 13th, we again had Miss Florence Nesh for a session of Hebrew dance instruction. This activity is among the group's favorites.

At last week's meeting a symposium and debate took place on the subject of the Dietary Laws—an issue close to the lives of the college youth comprising the Junior League.

At our Late Friday Night Services this week, the Junior League will present its annual College Homecoming symposium. The subject selected is, "Religion in the Public Schools." The details are given elsewhere in this issue.

For the month ahead, some very interesting meetings are being arranged.

## THE HEBREW SCHOOL

A SERIES of grade conferences for parents of beginning students in our Hebrew School was held during the past few weeks. The parents visited classes in Hebrew, reading and Jewish History. Teachers who took part in these conferences were Mrs. Jean Serbin-Beder, Mr. Hyman Campeas, Mrs. Betty Rothberg and Mrs. Paula Weinreb. Similar conferences will be arranged for other groups in the near future.

The Hebrew School has introduced a special award for pupils who have excelled in attendance at the Junior Congregation or at the Children's Congregation. 150 students have received the award.

A film entitled "Hope from the Huleh," depicting the work of the Jewish National Fund in Israel, was shown before two student assemblies.

Three Hanukkah performances were presented by the pupils of our school. The choral group, under the direction of Mr. Marvin Antosofsky sang *Mi yemalel* and *Hashivenu*. Israeli dances were presented by a group of students under the guidance of Mrs. Miriam Tessler. Mrs. Lila Cohen directed a play, "Make Be-

lieve Hanukkah." Those who participated were: soloists, Carole Zoum, Joel Granowitz, Ann Granowitz, Allen Rosenthal, Bianca Sauler and Allan Rubinow; performers, Mona Allen, Tanya Belan, Dorothy Cartun, Florence Dinerstein, Barbara Eisenstadt, Lisa Freeman, Judy Gerstl, Jane Ginsberg, Marilyn Goodman, Susan Gradstein, Judy Halsteter, Jane Hurwitz, Carol Katz, Marsha Korot, Sylvia Kovler, Ruth Melnikoff, Dena Seiden.

A Community Breakfast for high school students was held on Sunday morning, December 9. Mr. Julius Kushner, chairman of the Hebrew Education Committee, spoke of his recent experiences in Israel. In the discussion that followed the pupils debated the question of American policy in the Mid-East. The service was led by students of the Senior Group, the Post-Graduate class, the Post Bar Mitzvah class and the Consecration class. Students in the first year of the Hebrew High School of Greater New York, a branch of which meets in our building, were special guests at this gathering. The breakfast was served by a committee of parents headed by Mrs. Alice Kalton and Mrs. Sadie Soloway, president of the PTA.

## YOUTH ACTIVITIES

THIS month was a most interesting and exciting one for our club members. It opened appropriately enough with Hanukkah celebrations on December 1. Each club had spent several meetings in planning for this event. Some had prepared playlets, others games and novel stunts such as a "64,000 Latke Question," with armed Maccabees guarding the sealed envelopes. All had a good time, from the very youngest with their original play on "The Dreidel That Wouldn't Spin," to the upper teen-agers with their Hanukkah grab-bag and game night.

Only one week later a U.S.Y. Dance was held in our Main Ballroom. A most wonderful time was had by the 350 teenagers who attended.

Last Saturday night, the final sessions of the calendar year were held. After brief get-togethers, a combined square dance social was held in the Main Ballroom.

A large delegation represented our youth groups at the just completed National U.S.Y. Convention in Washington. It was unquestionably an exciting experience, and they learned a great deal about their religious and cultural heritage. The theme of the Convention was, *Kadshenu B'mitzvosecho*—"Sanctify us with Thy Commandments." It is this theme that will set the tone and provide the substance for our group activities during the coming month.

### Rabbi Levinthal's Memoirs Published in Yiddish Magazine

The *Amerikaner*, a popular Yiddish magazine, is now publishing a Yiddish translation of Dr. Levinthal's "Memoirs" which have appeared in our Center Review. The translation is made by the well-known Yiddish writer, Dr. Abraham Asen.

## Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books:

Mr. and Mrs. Jack Fischer in honor of their son's marriage.

Mr. and Mrs. Milton Prince in honor of their son's Bar Mitzvah.

Thanks are also extended to Mr. and Mrs. Robert Gutchman for the presentation of a Prayer Book to the Center.

## Sabbath Services December 28

Friday evening services at 4:25 P.M.

Kindling of candles at 4:17 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portion of the Torah—"Vaera"  
Exodus 6.2-9.35

Haphtorah Reading: Prophets: Ezekiel 28.25-29.21.

The class in Talmud led by Rabbi Jacob S. Doner will be held at 3:00 P.M. The lecture in Yiddish will be delivered by Rabbi Jacob D. Gordon at 3:45 P.M.

Minha services at 4:25 P.M.

## Additions to the Library

The following books have been added to our library for circulation:

Gideon Goes to War—Biography of the late Gen. Wingate—Leonard Moseley  
The Well of Gerar—Rubin Rothgiser  
—Fiction

The Spirit Returneth by Selma Stern—  
Fiction

The Strong Hand—Michael Blankfort  
—Fiction

Three Years in America (2 vols.)—  
J. L. Benjamin—Travels

Incident of Travel and Adventure in  
the Far West—Sol N. Carvalho  
Rabbi Akibah—Dr. Israel Konowitz  
(Hebrew)

Sefer Rashi—Rabbi J. L. Maimon  
Midrash Haggadol — Exodus — Dr.  
Mordecai Margoliouth

Memoir of American Jews—3rd vol.—  
Jacob R. Marcus

The Diaries of Theodor Herzl—Marvin  
Lowenthal

Judaism for the Modern Age—Robert  
Gordis

Jewish Ceremonial Art — Stephen S.  
Kayser

The Dead Sea Scriptures — Theodore  
Gaster

Jewish Life in America — Theodore  
Friedman and Robert Gordis

The Dead Sea Scrolls—Millard Burrows

# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

For the past ten years "Jewish Book Month" has been observed towards the end of the calendar year. Jewish books in the Jewish home and on the reading list of the Jew, is of vital interest to the survival of Jews and Judaism.

The Jews were rightfully named "The People of the Book" because of the great pride they took in their Jewish heritage. We of the Center are very fortunate in having a treasure house of books in our own library. May we suggest that we take advantage of it not only during Jewish Book Month but every month.

MOLLY MARKOWE, President.

## Eighth Annual Institute Day

Those of us who were privileged to attend Sisterhood's 8th Annual Institute Day, held on November 28th, will long remember the inspiring and provocative program that was presented. This has become an outstanding event not alone for us, but for all women's organizations in Brooklyn. The large attendance, comprised of our own members and friends, delegates from all Brooklyn Sisterhoods, and representatives from many community organizations, attested to the increasing importance of this all-day convention.

The morning session began, quite appropriately, with a prayer delivered by Mrs. Harold Brown. We then had the good fortune to have as one of our guest speakers, Mrs. Harry Sand, of the Federation of Jewish Philanthropies, who issued a "Conscience Call" as she elaborated on many aspects of Federation. The film, "The Three Gifts," depicted the Federation's life-saving endeavors.

Mrs. Julius Kushner, chairman of the morning session, then introduced Mr. Saul Raskin, eminent Jewish artist. His subject was "Jewish Art and Artists." We learned that he visited Israel in 1921, fell in love with the land and its people and felt the urge to portray it with his brush. His talk was charming, witty and informative, and was illustrated by the display of several of his own paintings.

Mrs. Herman Solway then intoned the "Hamotzi," after which a bountiful luncheon was served under the capable and gracious supervision of Mrs. Charles Marks, our Hostess Chairman, and her committee. An intermission of an hour gave time for all of us to admire the Hanukkah Display Table prepared by Mrs. Julius Kushner and Mrs. Soloway. And the gift shop, with Mrs. Lilian Lowenfeld, Chairman, assisted by the Mesdames Buchman, Kaufmann and Kabrami, was well patronized.

The afternoon session, held in our spacious auditorium, opened with the singing of the Anthems, and a meaningful prayer delivered by Mrs. Benjamin Kreitman. Mrs. Bernard Mattikow, chairman of this session, presented our president, Mrs. Benjamin Markowe, who extended a warm welcome to all and expressed her pride in the fact that Sisterhood was sponsoring such an outstanding event, a symposium on Jewish Arts. She explained that it was only the limitations imposed by time that confined our presentation of the subject to theatre, painting and music. Our beloved rabbi, Dr. Israel H. Levinthal, then greeted us and lauded the Jewish woman for her role in promoting the arts.

Jacob Ben-Ami, the renowned actor, was our first speaker of the afternoon. He gave us an informative résumé of the great people of the theatre and reminded us of the rich cultural heritage represented by Jewish literature and plays. Although, unfortunately, the Yiddish theatre today is on the decline in this country, he was happy to report that in Israel the Yiddish theatre is flourishing anew.

Sholom Secunda, our musical director, brought our afternoon session to a delightful close. His lecture was charmingly illustrated vocally by Miss Doris Siegel.

## Cheer Fund

Mrs. Fannie Buchman, Chairman, submitted the following list of donations received recently. All donations to the

Cheer Fund are used to further Sisterhood's many philanthropic endeavors.

In honor of the birth of a daughter to Mr. and Mrs. Harold Hammer of Baltimore, Md.: Dr. and Mrs. Moses Spatt.

In honor of the birth of a son to their children, Mr. and Mrs. Sam Blecher: Mr. and Mrs. Carl A. Kahn.

In memory of Mrs. Elizabeth Levington: Mrs. Esther Pashenz, sister, and Mr. and Mrs. Benjamin Markowe.

For the speedy and complete recovery of Mr. Frank Schaeffer: Dr. and Mrs. Moses Spatt, Mrs. Benj. Markowe, Mrs. Fannie Buchman, Mrs. Isador Lowenfeld, Mrs. Carl Kahn, Mrs. Rose Meislin, Mrs. Julius Kushner, Mrs. Frank Schaeffer and Mr. and Mrs. Sam Goldberg.

For the speedy and complete recovery of Mr. Harry Blickstein: Dr. and Mrs. Moses Spatt, Mr. and Mrs. Julius Kushner.

For the speedy recovery of Mr. Frank Schaeffer and Mr. Harry Blickstein: Mr. and Mrs. Leo Kaufmann, Mr. and Mrs. Jack Sterman.

## Todah Rabah

To Sadie Kaufmann, Rose Meislin and Betty Marks, for their annual visit to the Jewish Hospital for Chronic Diseases, and for bringing Sisterhood's Hanukkah gifts and greetings to the patients of the hospital. We wish to commend these women for faithfully performing this "mitzvoh" year after year.

## Kiddush

A kiddush will be given to the Junior Congregation this Sabbath morning, December 29, by Dr. and Mrs. Abraham Bernhardt, in honor of Dr. Bernhardt's recovery from recent illness and Irving's birthday.

## Calendar of Events

Monday, Jan. 7th: Sisterhood Executive Board Meeting—1 P.M.

Wednesday, Jan. 16th: Convention and Luncheon of Federation of Jewish Women's Organization. Hotel Sheraton-Astor.

Monday, Jan. 21st: Sisterhood Monthly Meeting at 8:30 P.M. A delightful and inspiring evening is being planned. There will be a presentation of an interesting and provocative film.

Advance Date: Theatre Party — "The Bells Are Ringing." See ad.

# THE PRESIDENT'S MESSAGE-1956

By DR. MOSES SPATT

Delivered at the 38th Annual Meeting of the Brooklyn Jewish Center on October 25

TAKE great pleasure in welcoming you tonight to the thirty-eighth annual meeting of our Brooklyn Jewish Center. This is the fourth time I have the pleasure and the privilege of addressing the membership, and reporting on the progress and activities of our great institution. As we near the fourth decade in our history, your officers, trustees, governors and members are more keenly aware than ever before of the mark that our synagogue and Center has made, not only upon this neighborhood, and Brooklyn itself, but indeed across the length and breadth of this land.

## MEMBERSHIP

The dues from membership make up an integral part of our Center's finances. You are no doubt cognizant of the recent loss in membership. While we have with anxiety watched the changes that are taking place in our neighborhood, I reiterate the fact that this change in itself is not the sole cause of our decreasing membership.

I am deeply grateful to Mr. Frank Schaeffer, our vice-president, and chairman of the Membership Committee, for his intensive efforts to increase our membership rolls. Due to Mr. Schaeffer's many activities in the Center, he has requested to be relieved of the chairmanship of the Membership Committee. It is with a great deal of confidence that I wish to announce the appointment of Mr. James Jackman, as chairman of the Membership Committee. I am reliably informed that the committee anticipates several activities in the immediate future, which we trust will produce a very favorable result.

There is no doubt in my mind that many Jews who have recently moved into the neighborhood, are excellent material for Center membership. It is our task to cooperate with the committee and sell the Center to them. This is not as difficult a task as it would appear. The nation-wide importance of our institution should be stressed in order to achieve this

result. However, there is no doubt in my mind that notwithstanding all other efforts to increase our membership, the one outstanding point that has been repeatedly stressed is the fact that the answer to membership problems is "personal contact." I therefore entreat each and every one of you to mentally pledge that you will enroll at least one new member during the fiscal year and that our membership thereby will be enhanced and again exceed the 2,000 mark.

## CENTER ACTIVITIES

I have no intention of boring you with the details of all of our activities. However, I believe that it might be permissible on my part to review briefly some of these activities, so that you may familiarize yourselves with the vital importance of our institution to the community.

Needless to state, the synagogue is naturally the heart of our institution. Our religious services continue to attract large numbers of worshippers of members and non-members alike. I believe we can be justly proud of the high standards of these services. For this result, we are deeply indebted to Dr. Levinthal, Dr. Kreitman, Rabbi Lewittes, Cantor William Sauler, our sexton, Mr. Rogoff, and our choir under the able leadership of Mr. Sholom Secunda.

We cannot possibly with words alone, express our deep love and respect for our spiritual leader, Dr. Levinthal. He alone is no doubt responsible for our nationwide reputation. I also wish, at this time, to express on behalf of all our membership, our congratulations to Dr. and Mrs. Kreitman, on their recent marriage, and we wish them many many years of marital happiness and bliss.

The high standards of dignity and reverence of the services have been maintained due to the intense efforts of the Ritual and Religious Services Committee under the chairmanship of Mr. Jack Sterman.

Our educational activities have been properly supervised and expanded under

the able leadership and guidance of the Hebrew Education Committee under the chairmanship of Mr. Julius Kushner, and the extreme devotion of Rabbi Lewittes.

There are about 600 children attending our Hebrew School at present. It is indeed noteworthy that many of our children, who formerly attended the Academy, are now back with us for their Hebrew education. Of course, our registration is limited by the physical capacity of our building. We have recently completed an exhaustive survey made by our secretary and trustee, Mr. Harry Blickstein, which has no doubt improved the services that we can render in the Hebrew Education Department. The Hebrew Education Department functions with an annual deficit; this year to the extent of approximately \$20,000.00.

It is indeed pertinent that we call to your attention the growth of our high school department, such as the senior group, 6 pre - bar mitzvah groups, the post-graduate group and the consecration group.

It is noteworthy that the junior congregation has been transferred to the aegis of the new Standing Committee under the able guidance of Mr. Harry Goldstein. This committee supervises and directs the activities of our children's and junior congregations, and I earnestly suggest that each of you present tonight visit these services.

The Parent-Teachers Association of the school is functioning as usual under the able leadership of Mrs. Herman Soloway.

One of the important activities conducted by the Center is the Department of Youth Activities. This committee has been rendering outstanding services under the skilled leadership of Mr. Irvin Rubin. It is indeed interesting and educational to listen to Mr. Rubin's report. We have had the pleasure of having him report to the Board of Trustees, as well as to the Board of Governors, and I can, without any mental reservations state that we are proud and deeply grateful for the activities of this committee. I am reliably

informed that this department has been conducting 16 clubs, 2 Junior League groups, and a Saturday afternoon oneg shabbat group. It is regrettable that we cannot accommodate more children due to our scarcity of space. We are grateful to Mr. Herman Brickman for his outstanding services in cooperating with this committee.

Our Forum Committee under the able leadership of Mr. Harry Blickstein, are conducting a series of round table discussions which have been fruitful, invigorating and informative. I humbly suggest that you attend such discussions when they are held.

As usual, our Institute for Jewish Studies for Adults have had an unusual registration and the committee under the leadership of Dr. Reuben Finkelstein, have expanded and enhanced their activities. A great degree of their success is due to the expert guidance of Dr. Kreitman and a very competent faculty.

The Brooklyn Jewish Center Library is now firmly established in its own Lincoln Place quarters, and is presided over by our librarian, Dr. Elias Rabinowitz. The chairman of the Library Committee, Dr. Reuben Finkelstein, cordially invites each one of you to make use of its facilities.

The Center publications continue to be a source of pride to us and are performing a valuable service to both member and non-member readers. The *Review* has continued to gain in prestige. It is highly regarded throughout the country and has been requested by numerous communal leaders and others prominent in Jewish life. The Center *Bulletin* has been completely revised, due to the excellent service of the *Bulletin* review committee headed by Mr. Max Herzfeld. Many new items will be found in future *Bulletins*. The success of both publications is in no small measure due to the *Review* Editorial Board with Mr. Louis Gribetz, as chairman, and William I. Siegel, as vice-chairman.

Our monthly socials being conducted by the Center Social Committee under the leadership of Mr. Ira I. Gluckstein have been a source of bringing together the membership for an evening of sociability and relaxation. They have been an outstanding part of our program, and have tended to create a fine spirit of sociability amongst our members.

Our Physical Education Department has been rendering a fine service to our

members under the guidance of Mr. Israel Kaplan, and the attendance during the past year has been greatly enhanced.

I am reasonably certain that all of us have noted with pride the improvement of the physical condition of our buildings. This activity required a great deal of sacrifice in both time and effort, and I heartily congratulate Mr. Aaron Gottlieb, chairman of the House Committee, for his outstanding services.

Our auxiliary groups played a very important part in our day to day activities through the medium of their varied programs, and are an important arm of our institution.

Our Sisterhood is noted for the high standards of its programs, and its activities. Once again, Mrs. Benjamin Markowe has been selected as president of this group. They are continuing their energetic programs, and are performing excellent services for the institution and for the community. I have been reliably informed by their officers that they expect an enhanced program on their part so that they may contribute their fine services to eradicate the large deficit anticipated in the Center's operation for the coming year.

The Young Married Group are continually increasing their membership and activities. Their president, Mr. Herbert Levine, at the last meeting of the Governing Board, reported that a very stimulating program was planned for the coming year.

The Young Folks League has continued its remarkable growth and development during the last year. The membership of the group consists of all unmarried members of the Center, and they have a most ambitious program, with weekly meetings and literally may be described as engaging in a "beehive" of activity.

The president of the League is Mr. Morris Bloomstein, who together with his executive board, are maintaining the high standards of the group. The Young Folks League and the Young Married Group are our training grounds for future Center leadership. Many of them are presently serving on the Governing Board of the Center.

The newest addition to our growing Center family is our Golden Age Group which meets weekly. Its planned programs and social events are designed to

meet the requirements of the senior citizens of our community. Mr. J. L. Horowitz is the president of this group.

#### CORPORATE SERVICES

We have an unexcelled record of service to the Jewish community. We have produced leadership on a national scale for all Jewish causes, and our membership has been actively engaged in fund raising throughout the year. Special dinners and special events were held on behalf of national campaigns, and our Sisterhood and our Young Folks League have also held special functions for these drives.

The UJA, chairwoman by Mr. Stanley Steingut, had an annual dinner, which was a huge success.

The dinner on behalf of the Federation of Jewish Philanthropies was under the chairmanship of Judge Murray T. Feiden. A dinner is being held for Israel Bonds in January under the chairmanship of Mr. Maurice Bernhardt. The guest of honor will be our own Max Herzfeld.

Our campaign in behalf of the Jewish Theological Seminary is being organized presently, and I am reasonably certain that the Center membership will be cognizant of its duties towards the Seminary, the alma mater of our rabbis. The Jewish National Fund continues to receive thousands of dollars from our members in its drive to continue the planting of forests in Israel.

However, the scope of our activities goes beyond participation in fund raising. As previously stated, our Hebrew School and youth groups are actively providing a fine background for youngsters in our neighborhood, many of whom are children of non-members. Meeting rooms are provided by the Center for many local and national organizations at a very nominal fee, or free of charge. This service, however, is a constant drain on the treasury of the Center, as the revenue obtained in no way compensates for the labor and effort involved.

It would be superfluous for me to continue to elaborate further as to the record of the Center towards its communal duties. I can only reiterate that such services are constantly increasing, and our income is constantly being reduced.

#### CENTER FINANCES

I have delayed my remarks on Center finances to the latter part of this report, trusting that the membership will give it

due consideration and regard. Since we have a potential deficit of \$45,000.00 for the coming fiscal year, I believe that you will all agree that the answer to this problem is not the diminution of services, but rather an increase in the sources of income.

In view of the above, there are three component solutions: one, the success of the Kol Nidre Appeal, which we are just completing; two, an increase in membership, concerning which I have previously reported, which of necessity is a "must"; and three, the Journal Dinner Dance. The Journal Dinner Dance was a fair success last year, and I am looking forward to an increased tempo and result for the coming Dinner Dance to be held on December 9th, 1956. The committee chairman, Judge Murray T. Feiden, and I, both trust that you will give him and his committee your fullhearted cooperation.

#### IN THANKS

Before concluding my report, I wish to extend my personal thanks and appreciation as well as gratitude to the entire membership, to the many men and women, who have given of their effort and substance unstintingly to the growth and development of this institution.

I desire to extend my wholehearted thanks to my fellow officers, namely: Mr. Maurice Bernhardt, first vice-president; Mr. Frank Schaeffer, second vice-president; Mr. Fred Kronish, treasurer, and Mr. Harry Blickstein, secretary.

My personal thanks to Mr. Edward Isaacs, the chairman of the Budget Committee, who has labored so arduously in bringing to our attention possible solutions of our financial problems. My especial thanks to the honorary presidents, who because of their experience in many years of service to our Center, were a constant source of wisdom and counsel, namely: Mr. Samuel Rottenberg, Mr. Isidore Fine, and my immediate predecessor, Judge Emanuel Greenberg.

I am extremely thankful to Mr. Samuel Rottenberg, who has conferred frequently with me throughout the year, and has just completed a survey of all committees functioning in the Center, and has made some very informative suggestions, which I hope to implement in the immediate future.

My especial thanks to the members of the Board of Trustees and the Governing Board, chairmen and members of the

many committees, officers and board of the Sisterhood.

Many thanks to Nathan D. Shapiro, who headed a special committee, the Integration Committee, which held many meetings during the summer and made valuable suggestions for the better integration of all members in the Center. These suggestions are being discussed and I hope and trust that some of them will be implemented shortly.

My thanks are extended to Mr. Morton Klinghoffer and the committee members who worked with him for their fine efforts in contacting members who normally might have resigned from the Center, but required the personal interest of such a committee in order to retain their membership.

I want in addition to thank Rabbi Jacob Doner for the excellent service he rendered to the Center in the conduct of the class in Talmud on Sabbath afternoons.

The position of executive director of the Center is indeed a very complex one. His association with the members as well as non-members is one of great importance to our institution. I can without any mental reservations state that our executive director, Mr. David Gold, has performed outstandingly during the past year. He has taken hold of the many complex problems and his valuable suggestions have no doubt tended to solve many of our problems. In the name of the membership, I publicly wish to thank him for his services. I also wish to take this opportunity to announce that we have engaged an assistant to Mr. Gold, Mr. Stanley Levy, through whose services the contacts with the various groups working in the Center, shall be facilitated.

May God bless the members of our congregation, our people, our great country, and the State of Israel.

## SECOND CENTER DINNER-DANCE FINANCIAL AND SOCIAL SUCCESS

**O**N SUNDAY evening, December 9, the members of the Center celebrated the second annual Dinner-Dance held in conjunction with the publication of a fund raising Journal. This was a wonderful evening of sociability and reunion of old friends.

Many of our members worked arduously to assure a great financial and social success, and the credit must undoubtedly go to the energetic Chairman, Judge Murray T. Feiden, whose determination and drive was transmitted to all the members of the committee. Among those who aided in the success of this event were: Mr. Harry Blickstein, co-Chairman, Mr. Louis Kramer, Publicity Chairman, and Mrs. Frank Schaeffer, Chairman for Organizations. The over-all Chairman for the Sisterhood was Mrs. Isador Lowenfeld, and she was ably aided by the Mesdames Benjamin Markowe, Harold Brown, Fannie Buchman, Samuel H. Goldberg, Nathan Dvorkin. Parent-Teachers Association and Hebrew Education pages were organized by Mr. Julius Kushner and Mrs. Herman Soloway, and the Youth Activities Department page was managed by Mr. Irvin I. Rubin and Mr. Hyman Brickman.

This Second Annual Dinner-Dance was

held in Honor of the Honorary Trustees of the Center, those men who over the years have given unstintingly of their time, energies and funds so that our Center could reach and remain at its high point of success.

#### Congratulations

Heartiest congratulations are extended to:

Mr. and Mrs. Lou Honig of 650 Ocean Avenue on the Bar Mitzvah of their son, Ira Stuart, on December 22. Congratulations are also extended to the grandfather, Mr. Samuel Kamenetzky.

Dr. and Mrs. Samuel Katz of 540 Crown Street on the celebration of their golden wedding anniversary on December 25.

Mr. and Mrs. Kalman I. Ostow of 55 Central Park West on the engagement of their daughter, Shari, to Mr. Stanley J. Friedman of Manhattan.

#### Bat Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Morton Klinghoffer of 1349 Carroll Street on the Bat Mitzvah of their daughter, Beryl, at the Center on January 4, 1957.

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 Morgenstern, Leonora (in memory of father, Jack)  
 Moser, Eugene  
 Neuschatz, Jacob  
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 Rose, Mrs. Jacob  
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 Weil, Janet (in memory of Alexander and Sarah Weil, Libby and Solomon Stelnik)  
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## Late DINNER-DANCE ADS

*The following contributions were received late and were therefore omitted from our Annual Dinner-Dance Journal:*

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## CENTER NEWS

### YOUNG MARRIED GROUP

THE following is an interim report on the progress of the Young Married Group and the programs thus far presented:

On September 25 a Cocktail Party was held in honor of Rabbi and Mrs. Kreitman. The speakers were Rabbi Levinthal, Irvin Rubin, Herbert Levine and Rabbi Kreitman. A program of professional entertainment followed. On October 10 we had Game Night which consisted of a Treasure Hunt, Mah Jongg, Canasta, Pinochle, etc. A pre-election discussion was held on October 24. The speaker was Judge Murray T. Feiden and the moderator, Mr. Bernard Wolpert. Judge Feiden most excellently filled the speaker's schedule at a moment's notice since the original speaker scheduled was unable to attend. November 14 featured a lecture on "The Psychology of Sex and the Young Married Couple" by Dr. Gregory Majzlin. A delightful Hanukkah Party was enjoyed by all on November 28. The lighting of the candles was done by Harold Kalb. Games, paper-bag dramatics, electric bingo were also held. Gifts were distributed to the winners. On December 26 we heard a very interesting lecture on "Israel and Her

Neighbors" by Mr. Jacobs Ritof of the Jewish Agency. The next meeting scheduled for Wednesday evening, January 9, 1957, will feature a dance lesson by a professional instructor. Join in and learn the Cha-Cha, Merengue, Mambo. A social hour follows each meeting and refreshments are served. The attendance at our meetings has increased greatly, which proves that the Young Married Group is again on the upward trend. We hope this will continue right along. Even though the pace has been a little slow, we feel that we are making forward strides.

After having read this report, the following question will probably be uppermost in your mind: What Can I Do to Help? Our answers are as follows: Attend meetings regularly; bring your friends to open meetings; join a committee; let us hear your suggestions; make at least one new friend at every meeting. If you will take these things into consideration you will help us make the Young Married Group the finest there is, and we at the Center are proud enough to want just that.

HERBERT LEVINE,  
President.

#### Daily Services

Morning services: 7:00 and 8:00 A.M. Monday through Friday; Sunday 8:00 and 9:00 A.M.

Minha services: Week of December 29—4:25 P.M. Followed by Maariv.

#### Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund. Please contribute to this fund. Mail your checks to the Center.

#### Sunday Mishnah Class

The "Mishnah" class conducted by Rabbi Kreitman meets Sundays at 10 A.M., in the Library.

Before the class there is a Service in the Synagogue at 9 A.M. The Breakfast which follows the Service is sponsored this week by Mr. Chas. J. Schless.

Contact Mr. Abraham Slepian for the sponsorship of a breakfast to commemorate a Yahrzeit or celebrate a Simcha.

#### Personal

Miss Janice Cohen, daughter of Mrs. Freda Cohen of our office staff, and a senior at Vassar College, has won a New York State Scholarship for Medical School, an honor bestowed on a female student for the first time.

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